

AUXILIARY GUIDE NUMBER FOR JUNE

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Think what it means to hold keys of authority which—if exercised in wisdom and righteousness—are bound to be respected by the Father, the Son, and the Holy Ghost! Do you honour this Priesthood?”—JOSEPH F. SMITH.

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Thursday, May 14, 1931

Price One Penny

AWAKING TO A NEWNESS OF LIFE

PRESIDENT ANTHONY W. IVINS

I DO not remember an occasion, my brethren and sisters, when it appeared to me that a greater number of members of the Church were present than are here this morning. I feel humble and grateful that I am permitted to be here with you, recognized, with you, a member of the Church of Jesus Christ of Latter-day Saints.

It is a beautiful morning. The sun shines brightly without. As I walked through these Tabernacle grounds, I noticed that the buds on the trees are beginning to burst, to put on their new summer clothing, and awake to newness of life.

Then when I look at these Easter lilies, with their purity of colour, I remember that this is the day when Christian people throughout the world commemorate the resurrection of Christ, our Lord. It seems appropriate that it should come on such a day, that the occasion should come when the earth is awakening from its long winter sleep, its frozen condition, to new life and new energy.

The word “Easter” is derived, according to a note which I have here, from the Anglo-Saxon word “Eostra,” who is the mythical goddess of spring. Prior to the seventh century A.D., no uniform date had been fixed upon which this event, the resurrection of our Lord Jesus Christ, was commemorated. I find that Rome observed the 26th of March; that Gaul observed the 21st of March; Italy, the 18th of April; while Christians

of Egypt observed April 27th as the day on which the tomb of the Redeemer of the world was opened, and He came forth with His resurrected body.

Regardless of the date, whether it be upon April 5th, as we commemorate it to-day, or upon any other day which might be designated, it does bring to our memory, and we commemorate it as one of the greatest—perhaps I might be justified in saying the greatest—event that has occurred in the history of the world.

It is true that the creation of man and the placing of him here upon earth by God, our Father, was the beginning of all things as it now pertains to us; but if the decree of death which was pronounced upon our first parents, and which has been the heritage of man from that time until the present, had been definite and perpetual, if no means of redemption from it had been provided, the purpose of God our Father in placing us here would have been, to a great degree at least, futile.

A REDEEMER PROMISED AND SENT

God promised, in the beginning, that He would provide a Redeemer; that the penalty of death, which was pronounced upon humankind, because of transgression, should not be eternal, but that at a time, designated as the meridian of time, He would send to earth His Only Begotten Son, through whom the bonds of death were to be broken, and the restoration of the spirit and body of men become an accomplished fact, when mortality would be no longer a burden to us, but when with glorified bodies we should stand in the presence of God, our Father.

I am just quoting, in a general way, because of the limited time, the facts as they are to be found in holy writ. The Bible tells the story very definitely and understandingly to those who read. That the Israelitish people, from whom we are descendants, looked forward to a time when a Redeemer would be provided, is a well-established fact. Israel had been reduced to a condition of servitude. The independence of Judea had passed into other hands. Rome dominated, and the Jews were tributary to her. Their prophets looked forward to the day when deliverance would come. The Jews expected one to come to sit upon David's throne. They looked for a deliverer, a redeemer, who would come surrounded by the panoply of war, and restore to Israel the kingdom which had been wrested from them. The advent of Christ, the humility of His birth, the simplicity of His life, did not appeal to them.

When our Lord was baptized in the River Jordan, John, who administered the ordinance, bore witness that He was the Son of God. John had preached repentance and baptism; bore witness to the world that one would come after him, the latchet of whose shoes he was not worthy to unloose. And yet it is evident that John himself was not certain, because while in jail at the decree

of Herod, the king, he sent messengers to our Lord with this question: "Go and ask him if he is really he who was to come, or are we to look for another." Christ answered them and said: "Go back and tell to John that which you have seen. The blind see. The deaf hear. The sick are healed. The poor have the Gospel preached to them." Let the mind of John revert to the words of the prophets, who had long before declared that He should come in humility, and not in the glory of the world.

Christ, our Lord, came to earth first, to break the bands of death, and make the resurrection from the dead an established fact. He came to teach us the story of human life, for He lived it, as we should live it. He came to teach us the source from which we came, and to which we shall return.

He bore definite witness that He came from the presence of the Father, as we came from the presence of the Father. He bore definite witness that He returned to the Father; that He went to sit upon His right hand, as it would be the privilege of all of those who accepted and followed Him to sit upon His right hand. He bore witness to us that whosoever had seen Him had seen the Father; that the glory of the Father was not only manifest in His ministry, and the doctrines which He taught, but that He was in the exact image of His person. When men said to Him: "Show me the Father," did He not answer: "Is it possible that you have been with me so long, and ask this question? Whoever has seen me has seen the Father." Thus was established the divinity of the declaration made in the book of Genesis:

So God created man in his own image, in the image of God created he him; male and female created he them.

CHRIST'S LIFE, DEATH AND RESURRECTION

Christ taught us the doctrine of humility. King though He was, He rode into Jerusalem upon the colt of an ass—not in a chariot, not with military attendants, not with the blare of trumpets and the beating of drums, but under the most humble circumstances that the human mind can well conceive.

Christ was born into the world as we are born into it, the son of a righteous, God-chosen mother. He lived very much as we live. He grew up as we grow up, except the manifestation of His wisdom and godly calling which characterized even His childhood, His youth. He died very much as we would have died, subjected to the same condition.

It appeared, after all, that the end had come. He had taught the doctrine of the resurrection from the dead, but His disciples did not fully understand, and when they saw Him give up the Ghost, and laid His body away in the sepulchre prepared by His devoted friend, Joseph of Arimathea, who is said to have been the uncle of Mary, His mother, it appeared to them that the end

had come. And they said: "After all, there is nothing to it. I am going back to my fishery. I shall go back to my life as a publican. I shall pursue the avocation that I pursued before I knew Him."

But when the good women came upon that Sunday morning which we commemorate to-day, not expecting to find His sepulchre empty, but expecting to administer to Him the last rites which it was customary among the Hebrew people to administer to the dead, He was not there. An angel of the Lord was there. The great stone which Pilate had ordered to be placed before the opening of the sepulchre, and sealed with a Roman signet, had been rolled aside. The body of their Lord was gone. The linen cloths were there, in which His head had been bound. The angel asked them why they sought the living among the dead.

You are all familiar, you who read the scripture, with the story of His glorious resurrection. You all know that His disciples could not believe it, when word was taken to them that He had been raised from the dead. To them it appeared to be an impossibility. While they were met together, with the doors closed, and He appeared before them, they looked upon Him in wonder, and some doubted. Thomas said: "I will not believe until I see the marks of the nails in His hands and feet, and the wound of the Roman spear-thrust in His side." And he did see them. Then he bowed down and worshipped Him as his Lord and God, just as we worship Him to-day.

Jesus taught us the doctrine of forgiveness. He said to the sinful woman, when her own people would have stoned her to death: "Go thy way and sin no more." Among His last words, He said of those who were responsible for His death: "Father, forgive them; for they know not what they do."

He lived again. It was after His resurrection that He authorized His disciples to go into the world and preach His Gospel, and promised them that the signs should follow—not before, not during His mortal life.

OTHERS AROSE

The Bible bears witness that not alone the body of Christ arose from the grave, but that many of the graves were opened, and people, with their resurrected bodies, went forth into the great city, and appeared unto many.

He appeared after, with His glorified body, to the inhabitants of the American continent. They saw Him. They heard His voice. He taught them the same doctrines that He taught to His people in the promised land, or in Jerusalem. So we know that He lived again.

My brethren and sisters, this is the great lesson that He teaches us. This is what I have endeavoured, in few words, to present to you: Just as Christ lived and died and was resurrected

from the dead, so do we live and die, and so are we resurrected from the dead, or else there is no truth in the revealed will of the Lord as it is written in the holy scripture.

I admonish you all to read the last book of the Bible, the revelation given to St. John. We call it the Apocalypse. Reflect for a moment on the manner in which it came. John tells us that it was a revelation of Jesus Christ, our Lord; that He sent and communicated it to him through the agency of an angel—He did not go Himself; and then the wonderful revelations which are made regarding the earth and its inhabitants, the future which is before us, were delivered by this personage to John, the divine disciple of Christ our Lord, who had been banished to the Isle of Patmos by decree of the Roman governor.

ALL SHALL RISE FROM DEATH

What did the angel of the Lord tell John? John says: "He showed me these things. I saw that the graves were opened; and the dead came forth, that small and great arose from them; that they appeared before God to be judged according to the things which are written in the books, according to their works." All men, he declared, are to be the beneficiaries of the redemption wrought out by Christ, our Lord. The sea gave up the dead which were in it. The graves were opened, and the dead came forth, and death and hell gave up the dead that were in them. They came to judgment, every man and woman according to the works done while they were in mortality, as we are in mortality now. This reveals to us definitely the obligation that we are under to God, our Father, to live righteous lives, to accomplish good purposes, to fulfil the mission for which we have been sent to earth, in a manner that will be pleasing to God our Father, and justified when the balance sheet is struck.

What else did John tell us? "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are all passed away."

Does this bring a degree of resignation to us? Does it bring happiness to us in time of trouble and sorrow? What does it all mean? It means that every wife who has stood at the bier of her husband, whom death has called, has hope that the separation is only temporary. It means that every husband who has laid away his wife has that same hope, if he understands. It means that mothers who have mourned the loss of children, relatives who have mourned the loss of friends that have been separated from them by death, have joy and consolation in the knowledge, the definite knowledge that has come to us, that there will be a restoration from death in the life to come.

It is a wonderful thing to me; I glory in it. So I bear witness

to this large congregation of people that we are redeemed from this change from mortality to immortality, which we call death, through the redemption wrought out by Christ our Lord. He is our Redeemer; He is our Saviour, and if we are true to Him, we will be entitled to sit upon His right hand in the mansions of God our Father when our mortal lives are ended. Every covenant, every promise made to men and women upon earth, which is sealed by the holy spirit of promise, will go with us into the life to come.

Who was this man that made all of this possible? He was not a man of wealth. He was not a man of great national notoriety. He had no home to call His own. He had no place to lay His head. He was not a man who sought the praise of the world, not one to magnify Himself to the exclusion of others; but one who, while in reality a king, was not a king as we interpret that word to mean in human life. He washed the feet of His humble followers. He was not well known in Jerusalem, where He ministered. It was necessary that some one point Him out that the officers of the law might know who this man was that was making such great disturbance. A man of humility! A man of sorrow! It is said of Him that no one ever heard Him laugh, but many people saw Him weep, because of the sins of the world, weep because of His love for an unbelieving people, His own people, to whom He came, but who rejected Him as a malefactor and an impostor.

MORTALITY LIKE EARTH

My brethren and sisters, these are things which these Easter lilies have brought to my mind. These are things which this springtime day recalls. How like our own lives! How like mortality is the earth itself! Winter time comes. The earth appears to die. Ice and snow enfold it. Should it continue so, the earth would not be habitable. It would become like the frozen country to the south of us which Rear Admiral Byrd has so recently explored, devoid of vegetation, devoid of life, bleak, hopeless, uninhabitable. But the Lord has so provided that the sun comes back to us, or the earth moves back to the sun; the winter snows and ice are melted, and springtime comes. These trees, barren now of leaves, shoot out their buds, and put on their summer garments. The birds sing again. The earth is happy. So do I see our own lives illustrated in these things of mortality with which we are surrounded. God help us all to appreciate them. God help us to understand that the resurrection from the dead is a reality, not a mythical thing, but a reality; and that it may apply to us all, I pray, through Jesus Christ. Amen.—Address delivered at the One Hundred and First Annual Conference of the Church, in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, April 5th, 1931.

PRIESTHOOD

FIRST NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 6—"Duties and Authority of the Priesthood"; study the diagram on page 30, then continue on with the subject matter to "Elders" on page 33. Objective: To point out the offices in, and the duties of the members of the Aaronic Priesthood.

1. Who presides over the Aaronic Priesthood in the Church? In the ward? In the branch?
2. Is it possible for any man to officiate without counselors in a ward of the Church? If so, whom?
3. What are the duties of the Teacher?
4. May a Teacher conduct a meeting? Administer the Sacrament? Ordain a Deacon? Act as a peace officer?
5. Enumerate the duties of a Deacon. How many members constitute a Deacons' quorum? Is the president appointed from within or without the quorum?

SECOND NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, one upon the "Book of Mormon," using Talmage's *Articles of Faith*, pages 273 to 282; another upon the "Book of Mormon," pages 282 to end of Chapter of the same book. Have a good discussion upon the subject matter covered.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 6—"Duties and Authority of the Priesthood"; study the diagram on page 31, and then commence with "Elders" on page 33, and continue to end of chapter.

1. Enumerate the offices in the Melchizedek Priesthood.
2. What are the duties of an Elder? How many members constitute an Elders' Quorum?
3. Under whose direction do the Seventies travel and preach?
4. What chiefly distinguishes the calling of a Seventy from that of an Elder?
5. From what quorum in the Priesthood are those who preside chosen?
6. What are the duties of a Bishop?
7. Of what does the "special calling" of the Patriarch consist?
8. The Twelve Apostles "form a quorum equal in authority and power" to the First Presidency. Discuss.

FOURTH NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, one upon "Revelation," referring to pages 292 to 305 in Talmage's *Articles of Faith*; another upon "Revelation," from pages 305 to 313 of the same source. Have a good general discussion on this important subject after the talks are concluded. Discuss the need of revelation, its values, blessings, etc. Discuss the significance of the term "Modern Revelation."

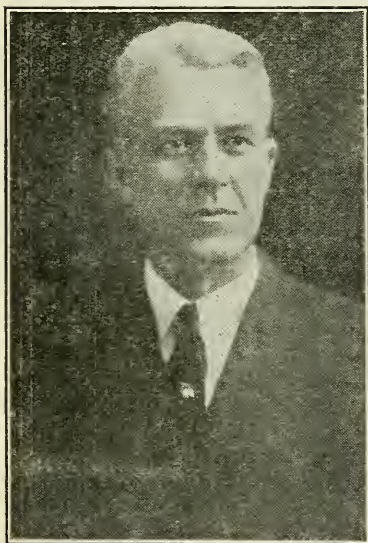
G. DWIGHT WAKEFIELD.

THURSDAY, MAY 14, 1931

EDITORIAL

DEATH OF PRESIDENT REY L. PRATT

REY L. PRATT, President of the Mexican Mission of the Church of Jesus Christ of Latter-day Saints, and junior member of the First Seven Presidents of Seventies, passed away on April 14th, 1931, at Salt Lake City, Utah. Brother Pratt was taken ill shortly after the closing of the General Conference, which he attended with the other General Authorities and mission presidents.



REY L. PRATT

President Pratt, a grandson of Parley P. Pratt, was born on October 11th, 1878. As a youth of nine years of age, he moved to Mexico with his parents, and there grew up amongst the Mexican people, learning to speak the Spanish language fluently. He held a number of positions in the Juarez Stake of Zion as a young man, was called to missionary work among the Mexican people in 1906, and a year later was set apart to preside over the Mexican Mission. Since then, he has continually laboured among those Spanish speaking people, rich in Lamanite blood, to whom the Book of Mormon and the Gospel must be given.

Much Church literature has been translated into Spanish by President Pratt, including several of our hymns. All who laboured with him loved him dearly for his faithfulness, diligence and beautiful life. His memory is held dear in the hearts of the many Mexican people who knew him; several hundred attended the funeral services which were held in the Assembly Hall on April 17th.

The following tribute was paid President Pratt by President Heber J. Grant at the funeral services :

My first acquaintance with him (Brother Pratt) was in 1893, shortly after Brother Ivins went to Mexico, and from then until the day of his

death, he has been one of the most inspirational of all our mission presidents. I have never listened to him speak when he has not fed me the bread of life. . . . The Church has lost one of its most inspired, diligent and faithful workers, one who has never hesitated to give the very best in him, and who was gifted of the Lord in feeding the Latter-day Saints.

WILLIAM D. CALLISTER

AUTHORITY RESTORED

THE Church of Jesus Christ of Latter-day Saints makes a distinct claim upon divine authority—that the Priesthood of God, the authority to act in His name, was conferred upon Joseph Smith and Oliver Cowdery by those who last held the keys, conferred in the same manner as in the meridian of time by the Saviour, through the laying on of hands.

The Church of Christ cannot exist without divine authority. When it is taken from earth, the Gospel becomes a dead letter, first, because only the ordinances performed by those holding authority are recognized by God, and second, a heavenly inspired Priesthood is necessary for the guidance of the Church; otherwise the doctrines and principles of the Gospel become corrupted and changed.

As examples of what happens when divine authority is lost, witness the apostate priests of Israel at the meridian of time, also apostate Christianity to-day. Most of those claiming divine authority at the time of John the Baptist, held only secular authority. Without divine guidance, they had philosophized on the teachings of the Gospel—man-made philosophy—until there was barely a semblance of the truth left. They rejected the truth when it was presented to them by the Son of God.

Man-made philosophy exists in place of the true Gospel of Christ among those professing Christianity to-day. Without divine authority, which is necessary for continual revelation and inspiration, meaningless ritual, corrupt practices and untrue doctrines have displaced simple truth. Note baptism and the Sacrament of the Lord's Supper, which have lost their significance. Also, the power and influence of God have become hopelessly confused with the identity of God Himself, until He is totally incomprehensible to those who do not seek Him in truth.

Authority could not be restored to earth by reading books, but only by heavenly commissioned agents bringing it back to the children of men. This very act occurred on May 15th, 1829. Joseph Smith and Oliver Cowdery were pondering over baptism as an ordinance, while translating the Book of Mormon. In answer to prayer for enlightenment, their usual course when perplexed, John the Baptist, who was ordained by an angel of God

while in infancy, and who last held the keys of the Lesser or Aaronic Priesthood, appeared to them as a resurrected being and conferred upon them the keys of the Priesthood. Since that time, this Priesthood has been conferred upon all worthy men in the Church of Jesus Christ of Latter-day Saints, until tens of thousands now hold it and many more enjoy its blessings through the faithful labours of those who possess it.

The Aaronic Priesthood "holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments." Its office is to administer in temporal things and to prepare the individual holder for the Higher or Melchizedek Priesthood. Those holding the Aaronic Priesthood are helpers to those possessing the Melchizedek Priesthood, who are called to administer in spiritual things; as the Aaronic Priesthood members evidence their worthiness and willingness to serve, they are advanced to the Higher Priesthood.

Should the Priesthood holders to-day become corrupt, they would soon lose the guidance of God and depart from the truth, just as happened at the time of the Great Apostasy. The authority of God would again be taken from the midst of men, the Gospel and Church of Christ with it. Again the world would be in spiritual darkness, and the saving principles and ordinances of the Gospel would not be enjoyed. Thus, it is the duty of every man who holds the Priesthood of God to honour it and use it in righteousness, for it is a privilege far beyond our present understanding; it is an opportunity and a great blessing to hold it. We should rejoice and give thanks for its restoration on this May 15th, the one hundred and second anniversary of its return.

WILLIAM D. CALLISTER

SUNDAY SCHOOL

SACRAMENT GEM FOR JUNE

HELP US, O God! to realize
 The great atoning sacrifice;
 The Gift of Thy Beloved Son,
 The Prince of Life, the Holy One.

CONCERT RECITATION FOR JUNE

(Matthew 6: 9-13.)

After this manner therefore pray ye: Our Father which art in heaven,
 Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

GOSPEL DOCTRINE DEPARTMENT.

June 7. Uniform Lesson. "Prayer."

June 14. Open Sunday, to allow class to catch up with lessons missed because of Conference.

June 21. Lesson 19. Temple Work (Continued). Texts: Gospel Doctrine Lesson No. 19; *Seeking After Our Dead*, by Joseph Fielding Smith. Objective: To establish the idea that it is essential for every one to do work in the temples for his dead.

June 28. Lesson 20. Temple Work (Continued). Texts: Gospel Doctrine Lesson No. 20; *Seeking After Our Dead*, by Joseph Fielding Smith. Objective: To emphasize the temporal and spiritual advantages coming from temple marriages and ordinances.

OLD TESTAMENT DEPARTMENT.

June 7. Uniform Lesson. "Prayer."

June 14. Lesson 17. The Beginning of a Nation. Text: Sunday School Lesson No. 17. References: Genesis 12: 1-5; 17: 1-22; 22: 15-19; Pearl of Great Price, Abraham 2: 7-11. Objective: To impress upon the students the thought that the fulfilment of the promises to Abraham reaches into their own lives; that through them and the power of the Priesthood to-day, the earth is being and will be blessed.

June 21. Lesson 18. Melchizedek. Text: Sunday School Lesson No. 18. References: Genesis 14: 18-20; Hebrews, Chapters 6 and 7; Book of Mormon, Alma, Chapter 13; Doctrine and Covenants, Section 107: 1-14; 76: 57; 84: 14. Objective: To emphasize the proper order in the Priesthood, show that although Abraham had received a direct call from God, he went to God's proper authority (Melchizedek) on earth, not only to give offerings, but also to receive blessings, and was "ordained an High Priest."

June 28. Quarterly Review.

PRIMARY DEPARTMENT.

June 7. A Picture Lesson. (Refer to page 238, *The Instructor*, April, 1931.)

June 14. Lesson 106. Jesus Blesses Little Children. Text: Matt. 10: 13-16; Luke 9: 46-48; Sunday School Lesson No. 106; *Jesus the Christ*. Objective: To be gentle and kind-hearted is to be like unto Christ.

June 21. Lesson 107. Christ and the Five Thousand. Text: Matt. 14: 13-21; John 6: 1-14; Mark 6: 30-44; Luke 9: 10-17; Sunday School Lesson No. 107. References: Weed's *A Life of Christ for the Young*; *Jesus the Christ*. Objective: To be gentle and kind-hearted is to be like unto Christ.

June 28. Lesson 108. A Visit with a Woman of Samaria. Text: John 4: 1-42; Sunday School Lesson No. 108. References: *Jesus the Christ*; Weed's *A Life of Christ for the Young*. Objective: To be gentle and kind-hearted is to be like unto Christ.
—From *The Instructor*, April, 1931.

It is suggested that the two and one-half minute talks be based upon the following topics: "What it means to be a Latter-day Saint," and "The Power of Prayer."

MUTUAL IMPROVEMENT ASSOCIATION

THE June review of *Modern Revelation* will conclude one of the finest lesson courses studied by the M. I. A. This lesson course has broadened our conceptions of the latter-day work, so that we can now read with greater understanding the principles of truth revealed to Joseph Smith, as contained in the Doctrine and Covenants.

SLOGAN: "We Stand for Loyal Adherence to All Latter-day Saint Ideals."

LESSON TEXT: "Modern Revelation"—Review.

FIRST NIGHT. Opening exercises. *Preliminary Program*: Slogan talk—Point out from the history and achievements of Latter-day Saints, that purity of thought and deed is one of our fundamental ideals. Have someone be prepared to give a five-minute summary of current events of the past week. Have one of the brethren give a recitation with a good moral application, not to exceed eight minutes in length. *Lesson*: Review chapters 11, 12 and 13, pages 37 to 44. Objective: To point out the correct way to live, calling attention to essential characteristics; show that God's laws have spiritual counterparts; show that temple marriages will endure throughout eternity. In connection with the objective, enumerate character-building qualities spoken of in the Doctrine and Covenants; call attention to rewards promised through obedience; discuss Latter-day Saint attitude toward civil law; discuss the distinctive features of civil and religious governments; discuss the Latter-day Saint belief concerning marriage, compared to the beliefs of other religions.

SECOND NIGHT. Opening exercises. (No preliminary program.) *Lesson*: Review chapters 14, 15 and 16, pages 44 to 54. Objective: To point out the revelations given for the temporal salvation of man, showing that the United Order, law of tithing and the Word of Wisdom are designed for our express benefit; to call attention to signs and events of the "Last Days." In connection with the objective, stress the three chief purposes of the United Order, when practiced, why discontinued, and the prin-

ciple given in its place. Discuss the meaning of and reasons for the Word of Wisdom, and the promises for the obedient. Enumerate missionary qualifications. Turn the remaining time over for a debate upon, "Resolved: That it is better to live in the city than in the country." Allow five minutes for the main talks, and two minutes for each rebuttal.

THIRD NIGHT. Opening exercises. *Preliminary Program:* Slogan talk—Show that courage, high resolution and faith are necessary to develop good character, the most desired of all ideals. Have one of the brethren sing a comic song, followed by an eight-minute talk upon "Why I appreciate the summer time," by one of the sisters. *Lesson:* Review chapters 17, 18, 19 and 20, pages 54 to 64. *Objective:* To point out the events preceding, and the works and conditions of the Millennium; show how the Gospel plan includes both living and dead; show that the resurrection is universal, and that all will be judged by their works. In connection with the objective, point out the need of work for the dead, the manner in which it was revealed, and the efforts of Latter-day Saints and others in this direction; show the necessity for temples; point out that the earth will be renewed. Discuss the three degrees of glory and the consequent value of good works. Conclude by impressing upon the minds of all, the greatness of Christ's teachings and the plan of eternal progression offered.

FOURTH NIGHT. Open Air Social. Refer to the June Game Supplement.

G. DWIGHT WAKEFIELD.

BY THE WILL OF GOD

ELDER GLEN T. DIXON, MANCHESTER DISTRICT

RECENTLY, a scientist, Dr. W. R. Whitney, was recorded as saying that "by the will of God," the action of the atom and workings of electricity are explained. It is gratifying to note that men of Dr. Whitney's type are giving "Mormonism," or the Gospel of Jesus Christ, to the world, even though this fact may not be recognized by them. This seems particularly refreshing in view of the fact that Latter-day Saints are looking for the day when man shall emerge from the shell of indifference, and submit to the will of God.

As members of Christ's Church, it does not seem strange that man should give God credit for the happenings of His creations. The seemingly strange workings of the universe are but the effects of compliance to laws. God works in accordance to natural principles; eternal laws are natural laws when we comprehend them. Matter is eternal, and the action of matter is determined by eternal laws, which are interpreted by God and

given to man in Deity's wisdom. Thus it seems quite a natural conclusion that the happenings of life operate in accordance to the will of the Great Intelligence.

To the members of the Latter-day Church of Christ, the will of God means everything—everything, because it takes in the eternity of all the creation. Our previous experience was guided by the Supreme Intelligence, who explained the laws and told us how to obey them, and what the results would be. The apparent inequality of, or differences between individuals upon entering this life is due to differences in complying to the will of God in the pre-existence. When God, in the pre-existent state, further unfolded His plan, the spirits shouted for joy at the prospects of a further schooling.

The supreme will and desire of God is that His children should enjoy life eternal. To gratify this desire, He offered His Only Begotten Son as the means of redemption and light for the path to glory. God's greatest will and joy cost the sacrifice of His Only Begotten Son. Mankind can rest assured that such a sacrifice demands strict compliance to the laws and ordinances inseparably connected with the Gospel. Christ died that man might fulfil the will of God.

The ordinances of the Gospel plan required of man are well known to Latter-day Saints. Faith in the Lord Jesus Christ, a truly repentant spirit, baptism by immersion by those having proper authority, and the laying on of hands by those in authority for the gift of the Holy Ghost, are principles prerequisite to celestial glory.

The things required of man by God are small in comparison to God's outlay for man's benefit. The requirements or laws of God, understood, are the stones in the pavement to Godhood. Man becomes like God only by fitting the stones of the Gospel in the walk. Each stone, or principle of the Gospel, is essential to the completion of the path.

The theories of men tend to have us substitute our own wills or desires for those of God. If we can only remember that the will of God governs all, we shall rest secure from the teachings of men in lieu of those of God. Let us use our free agency to conform to the will of God.

ULSTER DISTRICT CONFERENCE

THE spirit of worship and rejoicing prevailed throughout the Spring Conference of the Ulster District, held at 131a Donegal Street, Belfast, Ireland, on Sunday, May 3rd, under the direction of President Cyrus H. Gold.

The thirteen Articles of Faith were ably explained at the morning session by the Sunday School children. Musical numbers

were rendered by the Sunday School and Primary Association members.

Several missionaries bore witness to the Gospel and spoke upon its teachings at the afternoon meeting. Sister Josephine B. Lund urged the Saints to live exemplary lives. President A. William Lund warned the Saints to keep the commandments of God, and to be true to the faith.

Other missionaries were called upon at the closing session, and gave inspiring testimonies to "Mormonism." President Lund quoted facts and statistics, forcibly showing the fruits of the restored Gospel of Jesus Christ.

The following attended the Conference: President and Sister A. William Lund, of the British Mission; President Cyrus H. Gold, and Elders Conrad A. Johnson, Eldon C. Ririe, Royal H. Jenson, Merrill H. Glenn and Ronald L. Wilson, of the Ulster District; and Elder Arthur S. Gailey, of the Birmingham District.

The spirit present at the Elders' meeting on Monday, the 4th, will long be remembered. Each missionary expressed himself, and considerable instruction was imparted by the visiting Mission officers.

On Saturday evening, many members and friends of the District enjoyed a program and social.

ELDER MERRILL H. GLENN, District Clerk.

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission, and have departed for their homes in America: John Cumnard, Jr.—Norwich District, European Mission Secretary, and Manchester District; and Maude E. Cumnard—Manchester District, released on March 15th, sailed from Cherbourg on April 25th, aboard the *George Washington*; Frank S. Campbell—Birmingham and Scottish Districts, and Robert V. Moncur—Leeds and Hull Districts, released on April 16th, sailed from Southampton on April 24th, aboard the *Leviathan*.

DEATHS

BIRKHEAD—Brother Frank Kellett Birkhead, 18 years of age, the son of Brother and Sister Fred Birkhead, of Silkstone, Yorkshire, a Deacon in the Barnsley Branch, Sheffield District, passed away on March 29th. Funeral services were conducted on April 1st under the direction of President Therald N. Jensen, in the home of Brother Birkhead. Interment was made in the Anglican Church Yard, Silkstone. Elder James C. Rawlinson dedicated the grave. Brother Birkhead has many friends, and the family is well spoken of by the people of Silkstone.

LOWES—Brother Henry Lowes, a member of the Sunderland Branch, Newcastle District, passed away on March 31st at the age of 71 years.

Funeral rites were conducted on April 4th, under the direction of President Earl B. Cragun. The grave was dedicated by Elder Arlow W. Nalder.

BRAHAM—Mrs. Eliza Braham, sixty-three years of age, a staunch friend for many years of the Middlesbrough Branch, Newcastle District, passed away on April 8th. Elder Leo E. Bevan conducted the funeral services at the home of the deceased. Interment was in the Linthorpe Cemetery; Elder John A. Freestone dedicated the grave.

THE MASTERPIECE

GREAT Lord, that God whom men adore!
 Thy wondrous Providence
 Hast made unnumbered worlds. And more,
 In Thine omnipotence
 Maintainest each in course ordained—
 Each in its sphere supreme,
 And yet, subordinate again
 To greater suns that reign.

On mighty planets Thou hast made
 The bird, the fragrant flower,
 And beauties marvelously portrayed—
 Insignias of Thy power.
 And then, the golden-crimson cloud
 Reflects the dying sun,
 Where acme of such splendour proud
 Meets at the horizon.

Exultant as we view Thy skill,
 We marvel one by one—
 In awe stand we before Thy Will,
 To see what Thou hast done.
 From vast creation as a whole—
 Thy pleasure to release,
 The making of a human soul
 Must be Thy Masterpiece.

OCTAVE URSENBACH.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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